

2006 • Vol. 53, No. 4

PIONEER

A Heritage of
Mormon
Architecture

Published by the Sons of Utah Pioneers

PIONEER

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PUBLISHED QUARTERLY Salt Lake City, Utah

Subscriptions: \$15.00 per year.

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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth who will be tomorrow's pioneers.

President's Message

By Grant E. Barton

What a Wonderful Organization!

The year 2006 has been great for the Sons of Utah Pioneers. Much of the year has focused on commemorating the faith and determination of the handcart pioneers:

- Early in the year, President-Elect Jay Smith visited the Kearney, Nebraska, handcart celebration. In June, I represented the SUP in a similar commemoration in Iowa City, Iowa, where the handcarts were built and outfitted.

- As part of the Days of '47, in an SUP-sponsored Sunrise Service on Temple Square, speaker Elder Merrill J. Bateman recounted poignant stories of handcart pioneers.

- In September 500 marchers pulled 100 handcarts over 7 miles from the mouth of Emigration Canyon to the LDS Conference Center as part of an SUP-sponsored reenactment of the entry of the first handcart companies into the Salt Lake Valley. Thanks to the Sugarhouse Chapter for organizing this successful event.

- We dedicated the entire last issue of the *Pioneer* magazine to an overview of the sacrifices and the rescue of the Martin and Willie handcart pioneers. Our annual Historical

Symposium in October was also on this theme.

- With a 100 voice choir, the program "Fresh Courage Take" cosponsored by the Sons and the Daughters of Utah Pioneers, premiered November 3 with Elder Bateman as keynote speaker.

- By year's end almost 1,000 "Remember Martin's Cove" gold, silver, and bronze medallions dedicated to the memory of our handcart pioneer ancestors will have been purchased. Former Tabernacle organist Robert Cundick wrote and donated his *Mormon Pioneer Saga* to the SUP.

Fall Membership Drive: Looking to the future, this is the perfect time to bring our friends and relatives into the organization:

1. **Recruit new members** by inviting people to our excellent chapter meetings—well over half invited this way have joined the SUP.

2. **Reactivate former members:** Chapter membership committees can divide up the list of former members and visit them in groups of two or three—well over half of them rejoin.

3. **Start new chapters:** Simply get 10 or more interested men and their wives together for an information meeting. National



Grant Barton and Elder Marlin K. Jensen spoke at the SUP handcart reenactment (pictured below).

officers will be present and help inform and sign up interested charter members.

Any SUP member who signs up three or more new or reactivated members by Christmas will receive a beautiful acrylic desk award from the National Society.

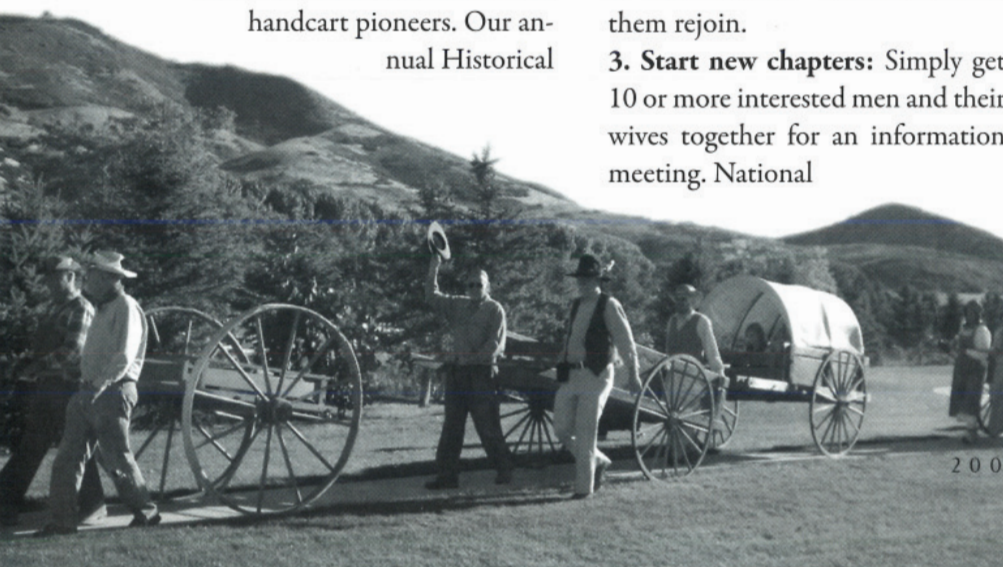
If you sign up a new lifetime member, it counts double!

Historic Buildings. This issue of the *Pioneer* is dedicated to early pioneer houses of worship. When the historic East Mill Creek Chapel was torn down, Marilyn and I had the bell tower lifted off the building with a crane; we refurbished it as a gazebo in our back yard and fitted one of the chapel's lovely stained glass windows into our home. These remnants of the past honor those people who worshipped in that chapel.

Just prior to our most recent mission in Ghana, West Africa, the government locked all chapels there during what was called "the Freeze." This was a difficult time that challenged the faith of many. Fortunately, there is now a time of greater understanding, and the chapels are again centers of strength and Church growth.

May the Lord richly bless all your righteous initiatives—especially in your families. ▣

—Grant E. Barton



THE *Mormon* *Greek Revival*



Early Latter-day Saint Architecture

By Tiffany Taylor

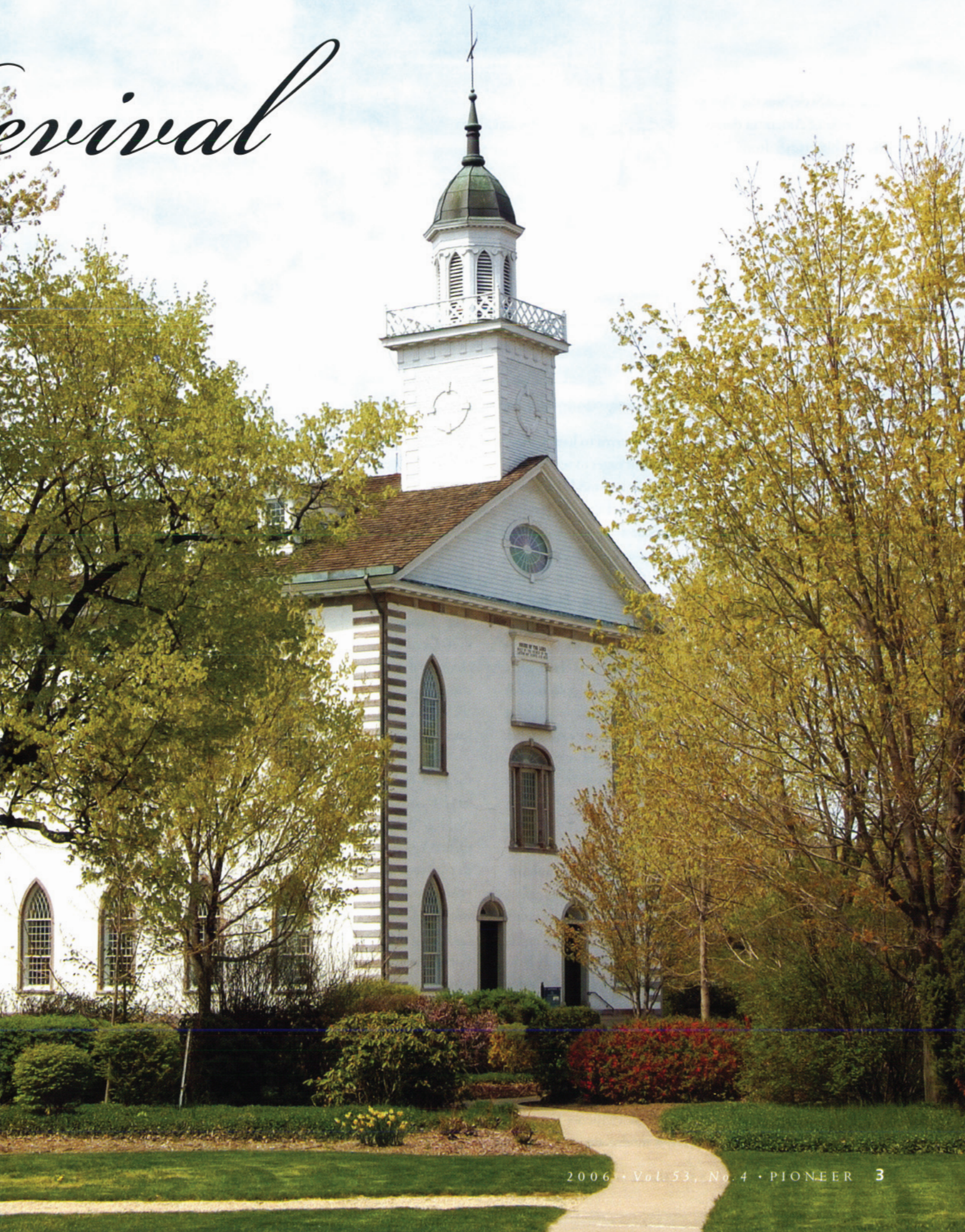
Members of The Church of Jesus Christ of Latter-day Saints have always been an industrious people, faithfully constructing buildings in even the remotest of areas. Though resources were often scarce, early Church members still managed to find quality materials and provide the finest workmanship to produce buildings that adequately expressed the depth of their religious convictions. Many church buildings, such as the Kirtland Temple, were designed through divine inspiration and specially crafted to meet the spiritual needs of Church members. Though plans for early Latter-day Saint structures came from a higher, more unconventional source than the popular architectural books of their day, the buildings always maintained a certain practicality. Church leaders utilized local materials and architectural styles while still maintaining a distinct structural uniqueness. As an example of the Church's efforts in this regard, we focus our attention on one area—Nauvoo, Illinois—as we look at Mormon architecture in its larger American context.

Early Church building construction took place in an era of architectural experimentation. Greek Revival, also known as the



Oval inset: Rebuilt Nauvoo Temple. Right: Kirtland Temple. Photos © courtesy Kenneth R. Mays.

Revival



"National Style," was the "dominant style of American domestic architecture" from 1830 through 1860.¹ The Greek Revival style was, according to one architectural historian, "primarily an American idea, the first great outpouring of our architectural energies."² Western New York, birthplace of the LDS Church, was described in an architectural narrative as "a country of experiment, of striving for the new—a restless, utopian country." The narrative continues, "And something of this quality seems to have permeated its architecture, given it vitality, made it eager to seize and to use the new Greek forms and to use them and modify them in new and experimental ways."³ Architectural styles and techniques utilized in the Eastern states slowly made their way across the country. According to another architectural discourse, Greek Revival "moved with the settlers from the older states as they crossed into Kentucky, Tennessee, and the Old Northwest Territory (today's Midwest)."⁴

The Church's first major construction project took place in Kirtland, Ohio, as the Saints were commanded by God to build a "house of God" (D&C 88:119). The Kirtland Temple, built at great sacrifice by the Saints, was described as "a simple rectangular structure with a pointed roof and single tower at the eastern end, in detail a 'mixture of Federal, Gothic and Greek Revival elements.'"⁵ In his book *Greek Revival Architecture in America* author Talbot Hamlin describes the "Mormon Temple at Kirtland" as being "unusual in its late use of extraordinarily rich Late-Colonial-type detail, especially in the interior."⁶

After struggles in Kirtland and then Missouri, the Church finally found peace, though temporary, in Illinois. Here, according to Hamlin, "the Greek element came in early and rapidly dominated the architectural scene."⁷ The Church's City of Nauvoo became one of the earliest, largest, and most well-planned settlements on what was then the frontier of the United States. During the early 1840s, the Church was able to develop itself spiritually and culturally. The Saints seem to have incorporated various architectural methods into the construction of their Nauvoo homes. According to Robert M. Lillibridge, in an article published by *The Journal of the Society of Architectural Historians*, "Many architectural design elements from the Colonial, Federal, and Greek Revival modes are evidenced in



Above left: Front door of the John Taylor home compared to the Melrose Greek Revival interior entryway at the Melrose estate of Natchez, Mississippi, circa 1848 (above right).

several of the more pretentious residential structures [in Nauvoo]."⁸ Yet, their buildings still maintained a distinct practicality. Mainstream styles had to be adapted to fit the harsh conditions faced by the Saints in Illinois. Lillibridge states, "These architectural results were tempered likewise by the practicalities and vicissitudes of the frontier experience."⁹ Hamlin explains, "People were building houses to fit themselves, their families, their sites, and their climate."¹⁰

The Almon W. Babbit House (more commonly known as the John Taylor House) is described by Lillibridge as "one of the largest and architecturally most distinguished residences in Nauvoo."¹¹ Sandwiched between the Nauvoo Printing and Post Offices (pictured lower far right), the building features a Greek Revival-style doorway "with sidelights and transom," as well as "windows on the façade [that] recall most clearly Greek Revival work prevalent throughout the country at this time."¹² The front door of the John Taylor home bears a strong resemblance to other Greek Revival homes throughout the country. In Natchez, Mississippi, another Mississippi River town approximately 750 miles south of Nauvoo, similar characteristics were exhibited on a larger scale in a number of the city's antebellum mansions. Doorways at the Melrose estate, one of the country's most well-preserved Greek Revival homes, strongly resemble the front doorway of the John Taylor home. According to one architectural historian, the Mississippi River was a "carrier of architectural ideas. Before the days of railroads, architectural materials and notions

traveled largely by water—rivers and canals.”¹³ With Nauvoo’s location on the Mississippi River, it is not surprising that the city adopted architectural styles similar to those found elsewhere in the United States.

The Orson Hyde home, one of the few surviving original wooden structures in Nauvoo, is another example of a simple Greek Revival structure. According to Lillibridge, the Orson Hyde home is “the Nauvoo version of the wooden one-and-one-half story residential type frequently constructed in Ohio or New York.” Lillibridge points out that the “Greek Revival elements are in full evidence complete with corner pilasters and windowed entablature.”¹⁴

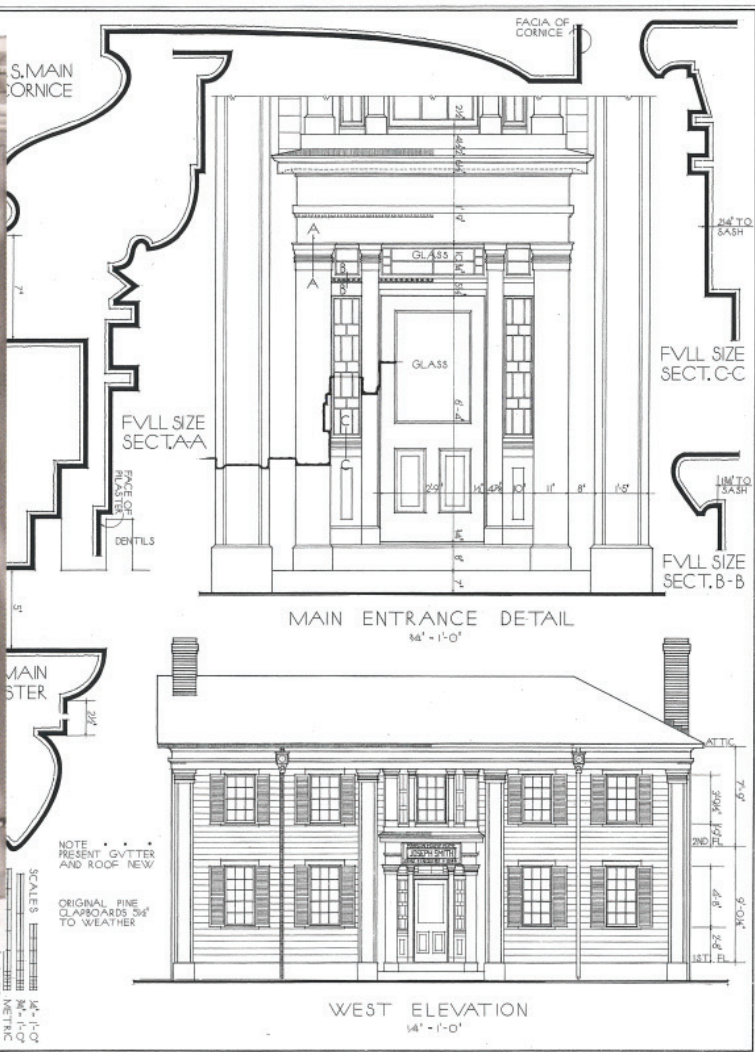
Built as a home for the Prophet Joseph Smith and his family, the Mansion House received special architectural consideration. The home was also to function as a hotel while the larger Nauvoo House was being constructed. The Mansion House was described in the 1934 Historic Buildings Survey conducted by the National Park Service as a “Two Story Frame House, Fair Design, Greek Revival.”¹⁵ Architect Richard W. Jackson describes the home as “a large, L-shaped, two-story frame house, in rather strict Federal style but with some Greek Revival style details.”¹⁶ The façade is broken into sections by four pilasters and features a Federal-style doorway with sidelight and transom elements, topped by a triple window and framed by columns. The Federal-styles visible on this home are described as part of the “late Federal” style, which is “akin to Greek Revival.”¹⁷

Lillibridge explains that the use of Greek Revival and similar architectural styles by members of The Church of Jesus Christ of Latter-day Saints in Nauvoo came as a result of the general “affinity with Greek and Roman republican . . . architectural heritage” experienced throughout the country during the 1830s and 1840s. Lillibridge’s conclusion brings up an interesting point: that

Nauvoo architecture, though similar to other prevailing styles in the country, was unique. “Probably the most decisive influence on architectural design in the communitarian settlements [such as Nauvoo],” he stated, “was the intensity and duration of the group religious experience which caused rejection of prevailing society with its emphasis on architectural modes.”¹⁸

An example of Lillibridge’s conclusion is the Nauvoo Temple, of which one traveler said, “A more curious structure has never been erected in the Old Northwest.”¹⁹ The Nauvoo Temple was three times larger than the Kirtland Temple, but the two buildings were nearly identical in their proportions.²⁰ The Nauvoo Temple was the culmination of efforts headed by the Prophet Joseph Smith to establish a place where Church members could worship God. After Joseph Smith’s martyrdom in 1844, work on the temple “faltered as grief, uncertainty, and fear took their toll on the city.”²¹ Yet, at the beckoning call of Brigham Young, the work continued. “Stay here in Nauvoo and build up the Temple,” he said; “do not scatter; united we stand, divided we fall.”²² A private dedication service was held at the completed temple on April 30, 1846. As stated by Lillibridge, “The Temple combined a distinctive architectural mass and original details to reflect fully the unique amalgam of the Mormon religious approach.”²³ The Nauvoo era was one of growth for the Church. It was a time in which Mormonism established itself among other American religious traditions. The Saints constructed stately homes that conformed to architectural styles of their times; yet, their architectural practices also maintained a certain uniqueness that distinguished Nauvoo as a religiously founded city. This concept was explained well in the *Encyclopedia of Mormonism*, which stated, “Throughout its history Mormon architecture has been more functional than experimental, more temperate than ornate, more restrained than innovative. . .





Latter-day Saints' concern for uniting heavenly principles with earthly practices has been adequately expressed in practical, durable, and extraordinarily well-maintained buildings and grounds.²⁴ As stated by Hamlin, "The Mormons . . . left an architectural impress on Illinois."²⁵ ▀

Upper left: Detail of west entrance to Joseph Smith's Mansion House. Photograph taken on February 26, 1934, as part of the Historic American Buildings Survey, courtesy of the Library of Congress, Prints and Photograph Division, Washington, D.C. Upper right: Architectural details of Joseph Smith's Mansion House from the 1934 National Park Service Historic American Buildings Survey. Courtesy Library of Congress, Prints and Photograph Division, Washington, D.C.

Notes

- 1 Virginia and Lee McAlester, *A Field Guide to American Houses* (New York: Knopf, 1984), 182.
- 2 Wilbur Zelinsky, "The Greek Revival House in Georgia," *Journal of the Society of Architectural Historians* 13, no. 2 (May 1954): 9–12.
- 3 Talbot Hamlin, *Greek Revival Architecture in America* (New York: Dover Publications, 1964), 269.
- 4 McAlester, *A Field Guide to American Houses*, 182.
- 5 Rexford Newcomb, *The Architecture of the Old Northwest Territory* (Chicago: University of Chicago Press, 1950), 151, as cited in David S. Andrew and Laurel B. Blank, "Four Mormon Temples in Utah," *Journal of the Society of Architectural Historians* 30, no. 1 (March 1971): 54.
- 6 Hamlin, *Greek Revival Architecture*, 287.
- 7 *Ibid.*, 303–4.
- 8 Robert M. Lillibridge, "Architectural Currents on the Mississippi River Frontier: Nauvoo, Illinois," *Journal of the Society of Architectural Historians* 19, no. 3 (October 1960): 112.
- 9 *Ibid.*, 114.
- 10 Talbot Hamlin, "The Greek Revival in America and Some of Its Critics," *Art Bulletin* 24, no. 3 (September 1942): 247.
- 11 Lillibridge, "Architectural Currents on the Mississippi River Frontier," 113.
- 12 *Ibid.*

- 13 Rexford Newcomb, "Studies in Regional Architecture," *College Art Journal* 5, no. 2 (January 1946): 95.
- 14 Lillibridge, "Architectural Currents on the Mississippi River Frontier," 113.
- 15 Index Number ILL 34–NAU 1, Historic American Buildings Survey, Library of Congress, Prints and Photograph Division, Washington, D.C.
- 16 Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture* (Provo, UT: Religious Studies Center, Brigham Young University, 2003), 31.
- 17 Lillibridge, "Architectural Currents on the Mississippi River Frontier," 113.
- 18 *Ibid.*, 114.
- 19 Newcomb, *Architecture of the Old Northwest Territory*, 153, as cited in Andrew and Blank, "The Four Mormon Temples of Utah," 57.
- 20 Jackson, *Places of Worship*, 40.
- 21 *Ibid.*, 41.
- 22 *Ibid.*
- 23 Lillibridge, "Architectural Currents on the Mississippi River Frontier," 114.
- 24 Franklin T. Ferguson, in *Encyclopedia of Mormonism* (Macmillan Publishing Company, 1992), www.lightplanet.com.
- 25 Hamlin, *Greek Revival Architecture in America*, 307.



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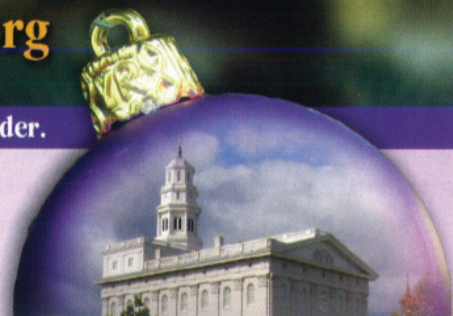
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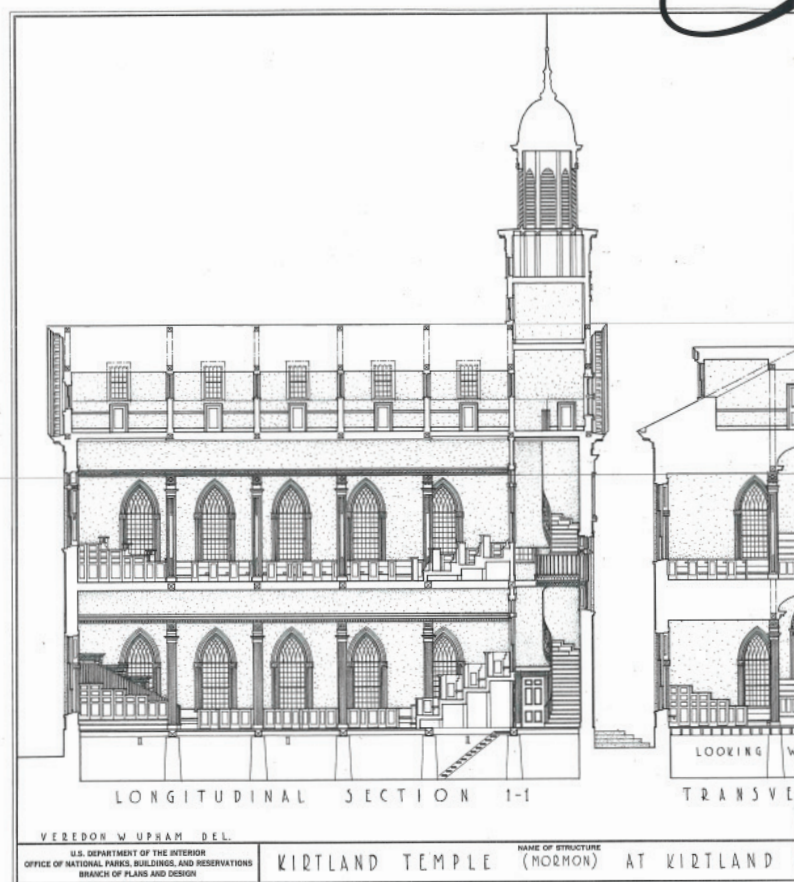
the Kirtland Temple

By Tiffany Taylor

Atop a rise in Kirtland, Ohio, sits a stately white structure. Should you catch a glimpse of it at the right time of day, you will detect a slight shimmer reflecting off its plastered exterior. It is obvious that you are not looking upon any ordinary building. This is the Kirtland Temple—the first major construction project undertaken by members of The Church of Jesus Christ of Latter-day Saints. According to architect Richard W. Jackson, “The [Kirtland] temple was from its inception more than just a spacious meetinghouse. It was a sacred edifice built by the Saints in their poverty with immense effort and sacrifice, consecrated to the Lord.”¹ During the winter of 1832, Joseph Smith was instructed by revelation to “prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God” (D&C 88:119). He was later told that this house would be constructed “according to the pattern in all things as it shall be given unto you” (D&C 94:12). Though the completed temple shared architectural characteristics with other New England churches of its day, it was crafted in a very distinct manner—the result of divine revelation.

Long before Joseph Smith was instructed to build the Kirtland Temple, the prophet Nephi was given a similar mandate to build a ship. Though he did not know the first thing about ship construction, he was given guidance through the process. According to Nephi, “The Lord did show me from time to time after what manner I should work the timbers of the ship” (1 Nephi 18:1). Nephi recorded that he “did not work the timbers after the manner which was learned by men, neither did I build the ship after the manner of men; but I did build it after the manner which the Lord had shown unto me; wherefore, it was not after the manner of men” (1 Nephi 18:2).

Just as Nephi, the Prophet Joseph Smith had faith in



the directions of the Lord. On June 1, 1833, he was given specific instructions pertaining to the temple: “And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof. And let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting and your praying, and the offering up of your most holy desires” (D&C 95:16).

The groundbreaking ceremony was held on June 5, 1833, followed by the laying of the cornerstone on July 23, 1833. The dedication of the temple took place on March 26, 1833. In the dedicatory prayer, Joseph Smith declared, “We ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which

Temple



Left: April 1934 photo by Carl F. Wait of the intricate pulpits in the main assembly hall of the Kirtland Temple. Center: Architectural details of the Kirtland Temple and on subsequent pages (Salt Lake Tabernacle, 21; Wasatch Stake Tabernacle, 24) from the 1934 National Park Service Historic American Buildings Survey. Courtesy Library of Congress Prints and Photograph Division, Washington, D.C.



thou didst command us to build. For thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to thy name" (D&C 109: 4–5). On April 3, 1836, the Lord Jesus Christ appeared to Joseph Smith and Oliver Cowdery at the Kirtland Temple and said: "Let the

hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here" (D&C 110: 6–7). Though the Saints would be forced to vacate the area and their temple in 1838, they had completed the work they had been commanded to do in Kirtland.

Jackson explains the architectural features of the temple: "The interior structural framing was typical heavy timber work with columns supporting beams and purlins, which in turn supported wood flooring. The interior was plaster finished on walls and the flat portions of the ceilings. The curved portions of the ceilings were covered with matched tongue-and-groove boarding and painted. The rough columns were enclosed with wood trim.

"The interior cornice work and trim were wood, simply ornamented in a mixture of the Federal and Greek Revival styles popular at that time. All the windows are Gothic style except for the center windows on each end, which were Federal style with semi-oval transoms. Both gable ends, the tower, and the dormers are of frame construction. The attic is divided into five areas. There is no hallway, and access to any room is only through the previous room.

"Each of the halls on the main and second floors has three rising tiers with three pulpits on each tier. The seating for the main halls is in enclosed cubicles, as was customary in New England churches of the times. Seating inside the cubicles was on backless benches so the audience could face

either end of the hall.

"Illumination was provided by candlelit chandeliers that could be lowered on ropes for lighting, replacement, and cleaning. Brackets for candles were on the side walls, and undoubtedly candles were placed on the window stools, an early custom."²

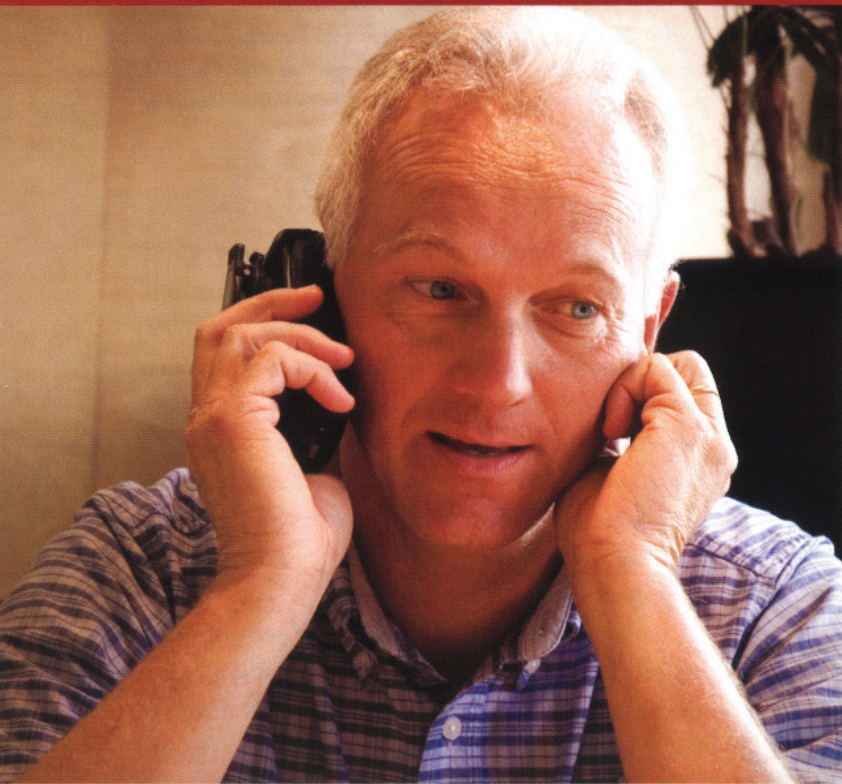
Every intricate detail of the Kirtland Temple was carefully completed, according to the Lord's instruction, through the obedience and toil of the early Latter-day Saints. Though it shared basic architectural similarities with other religious buildings of its time, the Kirtland Temple was certainly "not after the manner of men." Instead, it was built according to the Lord's pattern, which resulted in an edifice of "exceedingly fine" workmanship. Owned today by the Community of Christ, the building stands as a monument to the early architectural accomplishments of The Church of Jesus Christ of Latter-day Saints. ▣

Notes

1 Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture* (Provo, UT: Religious Studies Center, Brigham Young University, 2003), 9.

2 Ibid., 9, 11.

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The Gadfield Elm Chapel

By Angus Belliston

During the lifetime of Joseph Smith no chapels for worship were built by The Church of Jesus Christ of Latter-day Saints.

It was as though every resource, every effort, and every dollar available for Church buildings was to be devoted to the Kirtland and Nauvoo temples. These sacred edifices were the symbols of the Restoration. The fulness of the gospel was being restored, and the ordinances and most sacred teachings were to be found only in holy temples.

In the early months of 1840 the Spirit directed Elder Wilford Woodruff to the valleys of Worcestershire and Herefordshire south of Birmingham. He had met John Benbow, a wonderful saint, who went with him to the south and introduced him to Thomas Knighton and other leaders of the United Brethren, who for some time had been diligently seeking the true gospel of Jesus Christ.

Ultimately all but one of the United Brethren—including their 45 preachers—joined the new church from America and became stalwart members. With the new converts from this amazing group came a deed to their lovely little chapel. Thus Gadfield Elm became the first house of worship owned by the Church of Jesus Christ in the latter days and was one of the forums used by Wilford Woodruff, Brigham Young, and other elders as they preached to the people.

On Sunday, June 14, 1840, prior to leaving for their homes, the Brethren met with a large congregation at the



small Gadfield Elm Chapel. Here they organized 12 branches of the Church and created a “conference,” with Thomas Knighton as president.

The following Sunday, a conference of 20 branches was organized in the nearby Froomes Hill area. The little chapel continued to be used until it was sold to provide funds for saints emigrating to America.

For many years the Gadfield Elm Chapel stood unoccupied in the quiet countryside of the Malvern Hills. Finally, 150 years later the chapel was bought by the Gadfield Elm Trust, a group of members of The Church of Jesus Christ of Latter-day Saints founded in 1994 to preserve the chapel. Local members raised about \$12,000 to purchase the chapel. Contributions from several individuals in the United Kingdom and the United States also provided the means for the chapel’s complete renovation.

On April 23, 2000, Elder Jeffrey R. Holland, member of the Quorum of the Twelve Apostles, dedicated the chapel. Elder Holland is a descendant of William Carter and Ellen Benbow, who joined the Church near Gadfield Elm. In 2004 (pictured below), President Gordon B. Hinckley accepted the deed to the chapel from the Gadfield Elm Trust.* ▣



*“Historic chapel given to LDS,” *Deseret Morning News*, May 27, 2004.

"The first twenty years of the twentieth century is one of the most interesting periods in Church history as it relates to the use of architectural styles in the design of meetinghouses."

THE Building

By Richard W. Jackson

On July 25, 1847, a Sunday, the Saints held their first worship services in the Salt Lake Valley with meetings in the morning and afternoon. By the following Wednesday, Brigham Young and the General Authorities in the party had located the temple site.

Part of the Mormon Battalion who had been mustered out at Sante Fe for illness . . . [on July 31] began building a bowery 40 by 28 feet on the southeast corner of the selected Temple Square . . . [and] finished the structure in two days. . . . [This] first public "building" in the Salt Lake Valley [was described] as "a temporary affair of upright posts, supporting a roof of cross-pieces covered with leafy boughs; but it was to serve as the central meeting place of the Saints for two years, and was to be the focal point of their religious and social life."¹ Sabbath sacrament services were held every Sunday there and in its successors, weather permitting, until the "Old Tabernacle" was completed in 1852.²

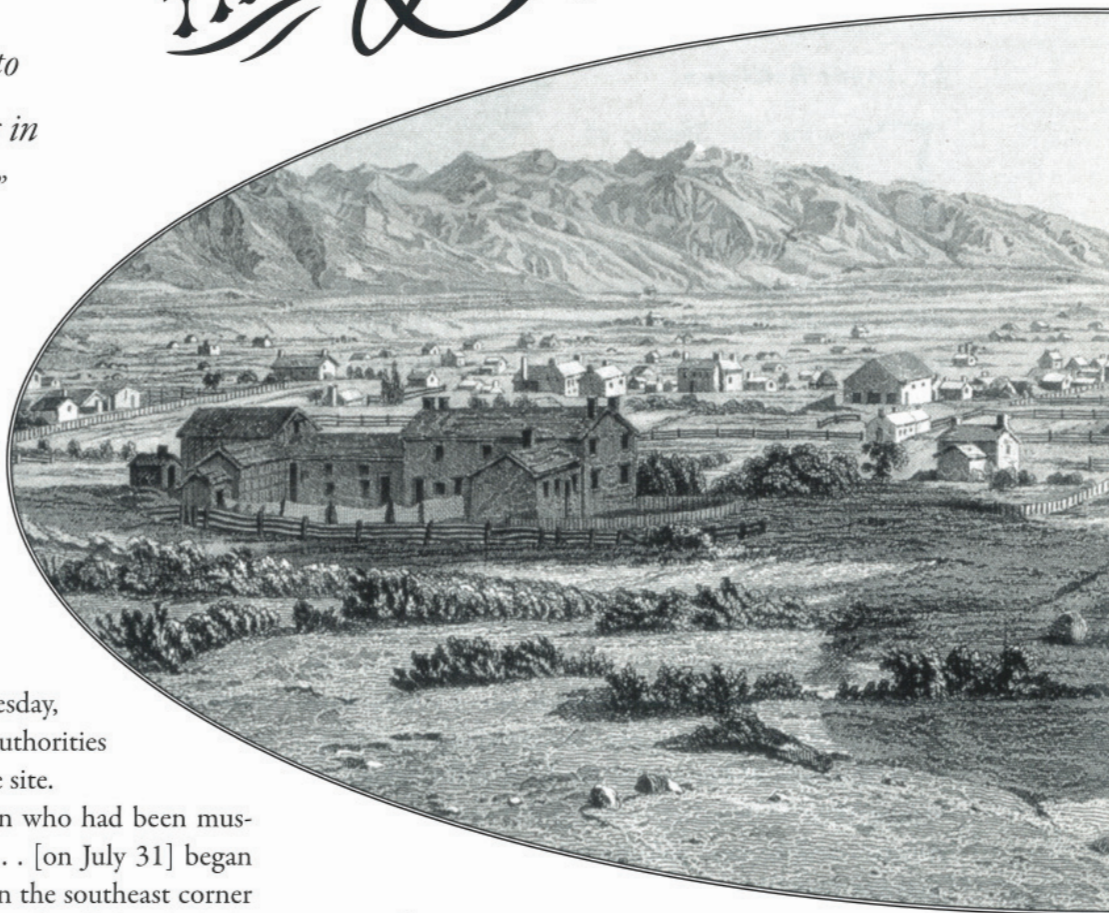
Almost two thousand Saints came into the valley from late September to early October 1847 and immediately began building winter shelters [resulting] in many small log and/or adobe structures—mostly adobe. Meetinghouse-schoolhouses, which followed promptly, were for the most part quickly constructed and without embellishment. Soon the foundation of agrarian villages was solidly in place.

Between 1847 and 1859 the Latter-day Saints founded about 133 settlements—507 by 1900. Most

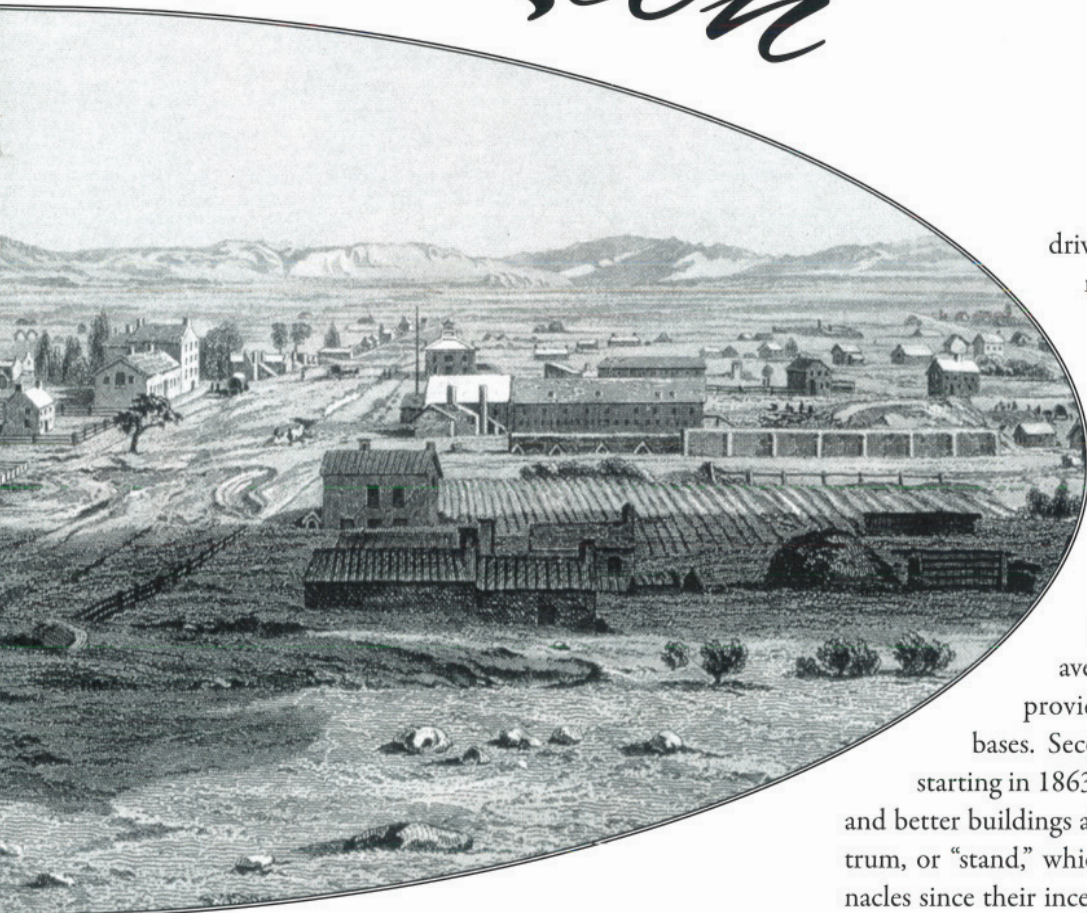
meetinghouses, commercial buildings, and homes constructed between 1847 and 1861 . . . were adobes.

"Adobe was cheap—half as costly as wood—and fireproof, but of poor quality in the first Utah years before pioneers gained experience in selecting and mixing the soil. Bricks made with too much clay shrank and cracked; with too much sand they fell apart. In a heavy rainstorm bricks left to dry on the ground melted into puddles, and if these were at the bottom of the stack, the entire pile fell over into the mud. In February [1849] a number of adobe houses in the fort fell down from the effects of snow;³ but Mormon men soon became as expert in adobe making as they had become at driving ox teams, for early Salt Lake City was an adobe town."⁴

The city was divided roughly into five wards in 1847 . . . [and at] a council meeting held in Great Salt Lake City, Feb. 14, 1849, attended by the First Presidency, the Church, most of the Apostles and other leading men, Salt Lake City was divided into 19 wards. The numbering of



g of Zion



the wards of the city proper began in the southeast corner of the settled area and proceeded westward.⁵

A newspaper announcement of comments made at the April general conference of 1852 states: "President Young then gave notice that from henceforth we should hold meetings regularly each Sabbath at 10 a.m. and 2 p.m. and in the evening, the several quorums of the priesthood would assemble to receive instruction. On Thursdays the brethren and sisters would come together at 2 p.m. for prayer and supplication; and on the first Thursday in each month, at 10 a.m. for the purpose of fasting and prayer, calling on the saints to observe that day."⁶

The exact type of meetinghouse a ward built depended on four factors: finances, number of ward members, available materials, and local abilities. The Saints built simply but to the limits of their capabilities, using available materials and familiar methods. They made little or no attempt to standardize buildings. Money was scarce; members contributed labor, materials, teams with

drivers, and many other usable commodities and services.

The years between 1860 . . . and 1877, the year of Brigham Young's death, were relatively peaceful times of growth and expansion. Three developments characterize meetinghouses in the Great Basin during this time. First, the population continued to increase at the average rate 2,407 Saints per year, providing larger labor and monetary bases. Second, brick came into general use starting in 1863 and made larger, more decorative, and better buildings affordable. Third, the speaker's rostrum, or "stand," which had been a part of stake tabernacles since their inception, was introduced into the ordinary meetinghouse, though greatly simplified. Toward the end of this period, two-story buildings also became standard. A few tabernacles, including the Great Tabernacle in Salt Lake City, were built.

During the 1860s and particularly in the 1870s, the buildings were constructed with more care, and carpenters provided respectable finish work on cornices, rakes, and gables. Because these buildings often replaced an existing structure, there was less urgency to get into the new building. This allowed more time for architectural embellishments; style and fashion became more important.

Between 1860 and 1877, 100 more settlements were established, only 29 outside Utah, bringing the total to about 236. The economy of the Utah Territory was based on commodities; cash flow was negligible. As the settlements grew, so did their need for meetinghouses.

[The] architectural styles of various buildings that appeared in the west during the nineteenth century [typically included] an innovative style [appearing] first in a tabernacle, while ward buildings remained essentially

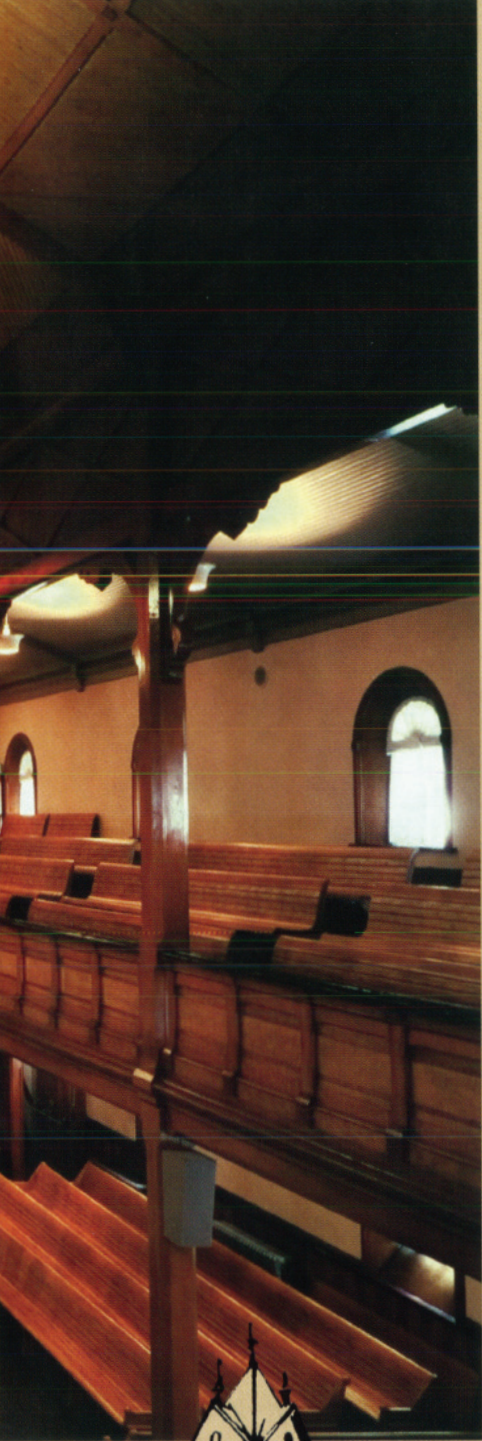


Paris Idaho Stake Tabernacle *B*

This monumental building, constructed . . . in the decorative Romanesque style, was one of the first major projects designed by architect Joseph Don Carlos Young after his graduation from college in 1880. It was begun in 1884 [and] completed in 1888. . . . Large and rectangular, the building has three towers of differing heights on the west front and a dramatic choir loft and rostrum in the semicircular east end. The main tower in the center contains the entrance, which is neatly covered with a hipped roof supported on decorating brackets. Two

windows rise above the entrance. . . . The steeple above is gabled on each of the four sides, and each gable contains a round window.

The warmth and intimacy of natural redbrown tones of wood laid in geometric patterns on the ceiling leave a lasting impression. This pattern is interrupted with the columns that support not only the roof but the outstanding leg of the U-shaped gallery below. . . . These are the only columns in a tabernacle to support both a balcony and a roof.



Long desired, the tabernacle was built by voluntary contributions and labor at a cost of \$50,000 . . . [with] red sandstone hauled 18 miles by horse and oxen teams from Indian Creek on the east side of Bear Lake. The shingles . . . lasted 40 years on the main roof, and the tower still had original shingles in 1984.

The doors are . . . an old Victorian technique of graining [which] involved first painting the wood white, varnishing over the paint, and, while still wet, using special tools to change its appearance to walnut, oak birch or mahogany.

The floor slopes to provide a better view of the podium. The benches are all original [and they] seat nearly 1500 people. The ceiling is very unique, built by a ship-builder, James Collings Sr., who developed a style used in sea-

faring vessels in homes in New England. Acoustically the building nears perfection. . . [and] is listed today in the Registry of Historic Places of the United States.



vernacular. *Vernacular style* is the term applied to a basic building built with no particular inclusion of ornament, window, or door arrangement, or decorative element (eaves, rakes, fronts, cornices, or toweres). Generally this style provided only walls, windows, doors and a roof.

Tabernacles appeared repeatedly during this period [1860–77] and were built in many of the larger settlements. Not only were they usually larger than the meetinghouses, they were more architecturally stylish. Many also had galleries (balconies), . . . grand towers of some sort [and] were architecturally unique in some way.

[On November 9, 1872], an announcement from the First Presidency appeared in the . . . *Deseret News* that advised the Saints in the Salt Lake Valley to discontinue their attendance of the Tabernacle sacrament meetings. It included the following paragraph: “There are many persons who . . . have been in the habit for years of going regularly to the Tabernacle, and the thought of separating from the great body of worshippers who have gone there, and confining themselves to their ward meetings is not altogether pleasing; because it breaks into their habits. But to the bulk of the people the change will be a convenient and an agreeable one. It is a long distance to walk to the Tabernacle from some parts of the city on winter days. Many persons, in consequence, cannot attend meetings there. It is hoped that attendance at the Ward meetings will now be more general. Each bishop should take pains to make his meetings interesting and attractive to his own people.”

The meetinghouses built in Salt Lake during the 1870s resemble each other greatly. The First, Second, Fourth, Fifth, Eighth, Ninth, Tenth, Eleventh, Twelfth, and Fourteenth wards all followed a similar plan. They were all simple halls, gable end to the street, with an entrance in the center of the front gable end. This was sometimes called the Temple Form. A row of chairs was placed on the end opposite the entrance, and a table functioned for a pulpit as well as for the sacrament service. The next

development was noted in a raised platform under this row of chairs which was then called the stand.

[By 1877 a] . . . great decentralization . . . took place in the Church [and] was a clear signal that the wards and stakes were on their own in many ways, including providing their meetinghouses. During 1878–99, new wards were formed at a high average of 12.9 per year. This was a time of autonomy and refinement in meetinghouse design, with much more attention to architectural style. Expediency and necessity had been ruling factors for many years. Now attractiveness became as important a consideration as serviceability. During this period the Saints had the resources and the interest to make their meetinghouses architecturally creditable, and there was a great interest in current architectural designs. A few Utah architects were showing their professional expertise in public buildings throughout the Intermountain West . . . [including] William Allen in Kaysville, John Watkins in Provo, Reuben Broadbent in Farmington and Kanab, William Nicol Fife in Ogden, and, of course, Truman O. Angell and William H. Folsom in Salt Lake City.

Structurally, the shift from adobe to common brick became complete during this period, even in outlying areas. Face brick was available anywhere, as was common brick, which was even more cost effective. Foundations were still of stone, which was generally plentiful, and roof structures remained wooden. Heavy timber trusses frequently showing great engineering skill on the part of the builders are found in the larger meetinghouses and tabernacles built in this period.

Aesthetically the buildings continued to improve. Plastered inside surfaces became more and more sophisticated with run moldings and cornices as well as plaster ornamentation ordered from catalogue cuts. Coves at the intersections of wall and ceiling became commonplace. Interior trim continued to be painted



The Pine Valley Chapel was built in 1868 and is the oldest continuously used building in The Church of Jesus Christ of Latter-day Saints. About forty minutes from St. George, this beautiful white chapel, was built in 1868 by Ebenezer Bryce (for whom Bryce Canyon National Park was named). The settlers of the Pine Valley logging and saw-milling community approached Bryce to build a church that would also function as a school and community building. He agreed to build it only if he could do it his own way, using shipbuilding techniques. The attic rafters were built like the bottom of a ship. Only wooden pegs and square iron nails were used in the building. The walls were constructed flat on the ground, then lifted up and tied at the corners with strips of rawhide. The chapel was constructed of local pine and ponderosa and set on a foundation of granite and red limestone.

The Tenth Ward was another of the original nineteen wards established in the Salt Lake Valley (right). Three separate buildings are situated on what was once the Tenth Ward Square. Built in 1873, the oldest structure was the meetinghouse of the Tenth Ward. Next was the schoolhouse built in 1887 (not pictured, located to the right of the meetinghouse), and then the chapel.

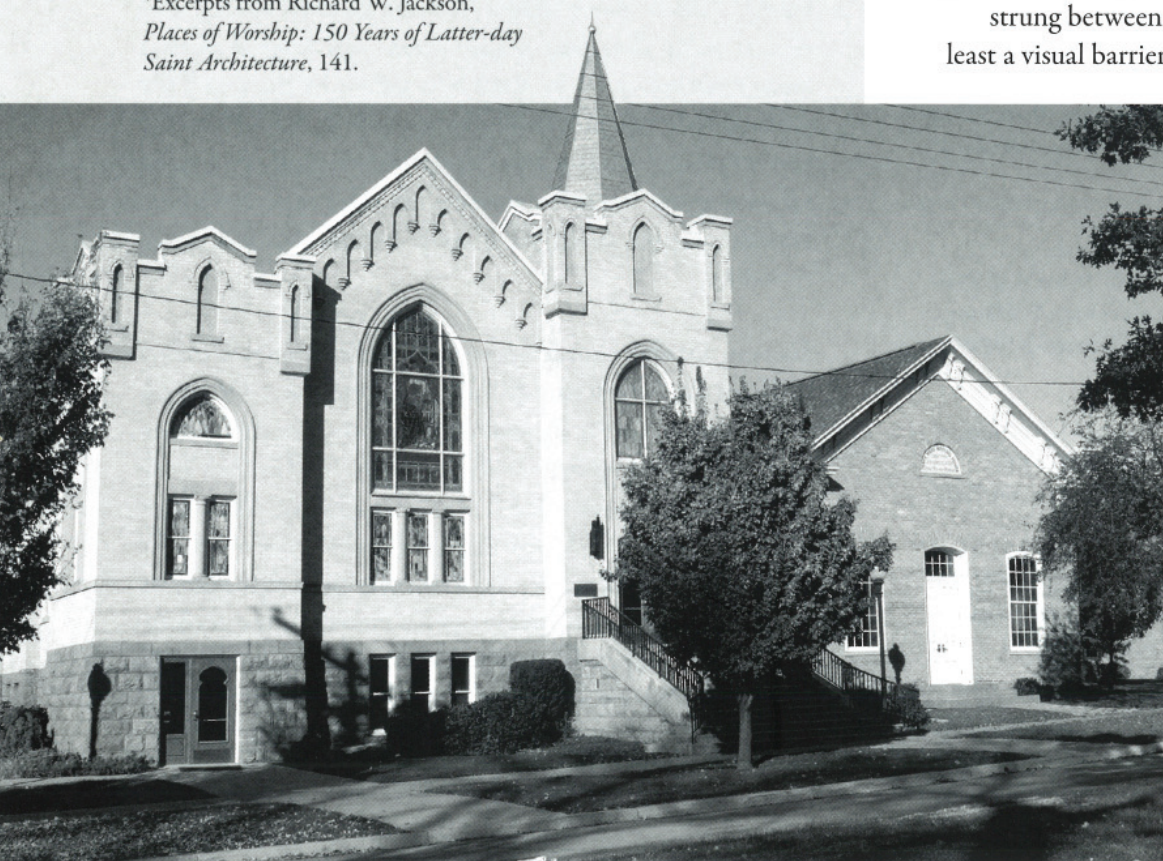
The chapel is an example of the gothic style with two

front towers built in 1909. The main tower was graced with a high steeple originally. The chapel was embellished with some of the finest of stained glass in the side windows as well as the main window in the main front gable. The roof was destroyed by fire in 1927, which also took the high steeple off the main entrance tower.

The bishop, Thomas B. Child, lived a half block south of the building. He arrived at the site a minute or two before the fire department did. Firemen were about to knock out the stained glass window in the front gable when Bishop Child picked up a two-by-four and said that he would beat anybody who touched those windows and if they wanted the building ventilated they should get up on the roof and cut all the holes they wanted. They were not about to argue with the most prominent and husky brick masonry contractor in the Salt Lake Valley. They cut their vent holes in the roof, and the windows were saved. Bishop Child was heard telling the story many times. He was very fond of the building and took great pride in the stained glass windows. After the fire the roof was rebuilt, but the steeple was not replaced.*

President Gordon B. Hinckley attended services in this building when he was a boy. Located at 420 South 800 East, the complex underwent an extensive renovation project which was completed in January 2000.

*Excerpts from Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture*, 141.



softwood, grained to look like hardwood, in the finer buildings like the Tabernacle and Assembly Hall in Salt Lake City.

Larger buildings had higher side walls and were either thicker or had buttresses on the outside of the walls to stabilize them. Half of the buildings of this period had square-headed windows topped with stone lintels. Window sills were almost always made of stone, even when the upper part of the structure was brick. Late in this period, multitowered buildings, most often evident in the tabernacles, became popular. During remodeling, cupolas were often added to otherwise plain buildings. Newly designed buildings had towers ascending from the ground to the top with carefully designed steeples.

Styles were generally consistent, with less borrowing and mixing between styles than might be expected. The Gothic Revival style, popular in the East a bit earlier than in the Mountain West, was used on about one-fourth of the buildings. One-third of the buildings of this period had two stories with a chapel on the upper level and an amusement area underneath in a half-basement. The upper floor was supported on posts, and in the lower level curtains strung between posts and walls provided at least a visual barrier for classrooms. Depending

upon the craftsmen available to do the work, eventually Gothic forms appeared inside the buildings in the trim, doors, windows, transoms, and furniture, as well as on the exterior. During 1878–99, the construction of at least 186 new meetinghouses and four major additions to meetinghouses can be documented.

The first twenty years of the twentieth century is one of the

most interesting periods in Church history as it relates to the use of architectural styles in the design of meetinghouses. It is the longest, perhaps the only, period in the entire history of the Church during which there were few limits placed by the leadership of the Church as to size, style, decoration, materials, and architectural features in general.

These . . . were decades of relative peace and freedom from outside influences for the membership of the Church. The rigors of survival during the first fifty years of the Church in the valley had passed. The individual wards and stakes had stabilized in their respective communities. Outside influences were a minimum until World War I caused turmoil. It was a quiet period when the Church, still primarily a Wasatch Front movement, had an opportunity to develop a foundation that would constitute its anchor for the next periods of growth in the years to come. ▀

Excerpts taken from Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture* (Provo, UT: Religious Studies Center, Brigham Young University, 2003), 59–138.

Notes

1 Stewart L. Grow, *A Tabernacle in the Desert* (Salt Lake City: Deseret Book, 1958), 14; see also Orson F. Whitney, *History of the Church* (Salt Lake City: George Q. Cannon, 1892), 343.

2 Whitney, 344.

3 Journal History, Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, February 25, 1849.

4 Leonard J. Arrington, *From Quaker to Latter-day Saint* (Salt Lake City: Deseret Book, 1976), 229–30.

5 Lynn M. Hilton, ed., *The Story of Salt Lake Stake* (Salt Lake City: Salt Lake Stake and Utah Printing, 1972), 20. Hilton quoted from the unpublished Manuscript History of Salt Lake Stake in the Church Historian's office.

6 *Deseret News Weekly*, 17 April 1852: 2.

Visuals: Pine Valley Chapel and Tenth Ward photos © courtesy Kenneth R. Mays (16–17). Paris Idaho Tabernacle (14), Spring City and Provo tabernacles (18–19) photos © courtesy John Telford.



Spring City possesses Utah's greatest treasury of architecturally significant buildings from the pioneer and early twentieth-century eras. Spring City's remarkable LDS tabernacle, built in 1910, is a limestone edifice with the Gothic, Center Tower design (interior pictured above). The rock is oolite limestone mostly hewn and beveled from a quarry outside town by those who settled in the mid-19th century. Other architectural gems include its brick Victorian elementary school and bishop's storehouse, and the unique Greek Revival "endowment house." In addition, Spring City possesses a good collection of early log, adobe, and frame structures.

Provo, Utah's second tabernacle was designed by architect William H. Folsom in 1883 and completed in 1896 in the rich Victorian Gothic Revival style. Its floor plan and general arrangement are similar to the Assembly Hall in Salt Lake City. Museum curator Paul L. Anderson describes the interior as "in the tradition of New England architecture, more like the St. George Tabernacle—a rectangular space with a gallery and flat ceiling. The woodwork of the rostrum was a truly remarkable piece of craftsmanship, mixing a variety of Victorian and Greek Revival elements in an elaborate composition of curved, horizontal, vertical and diagonal lines" (right).*

*Paul L. Anderson, "William Harrison Folsom: Pioneer Architect," *Utah Historical Quarterly* 43 (1975): 256–57.



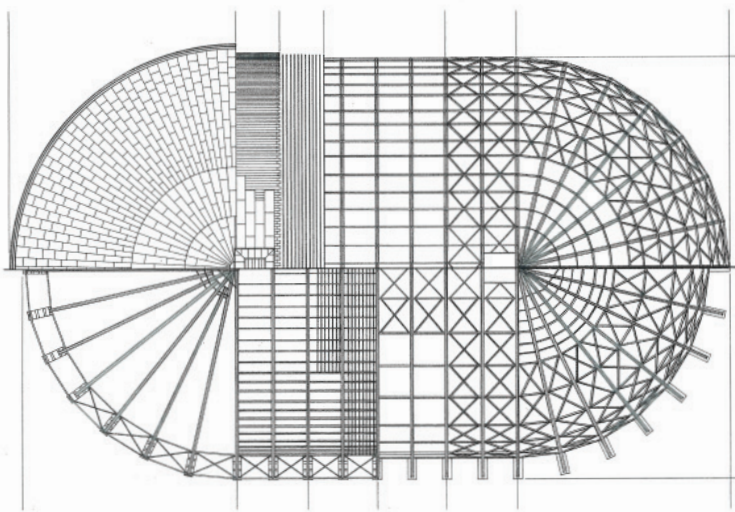
Provo Utah Tabernacle *13*

THE GREAT TAB

"Satisfactory in Every Respect"



ERNACLE



By Tiffany Taylor

When Salt Lake City is viewed from the air, several buildings stand out to the casual observer, such as the majestic spires of the Salt Lake Temple, but another unique structure is the large dome located just west of the Temple. This 250 by 150 foot structure with an elliptical roof has become a widely recognized symbol of the Church. The building's unique and effective architecture makes it a prime ex-ample of the industry, ingenuity, and creativity of the early members of the Church.

Construction of the Salt Lake Tabernacle began in the spring of 1863. The three main architects on the project were William H. Folsom, Truman O. Angell, and Henry Grow.¹ Red sandstone for the piers was acquired at a quarry in Red Butte Canyon, and by 1867, the wood shingle roof was completed.

According to architectural historian Richard W. Jackson, "On March 31, 1867, Angell was given complete charge of the remaining construction of the building and was sustained again as Church architect the following general conference on April 8." By October of 1867, the building was complete enough to be used for general conference but was not dedicated until the October general conference of 1875.²

Truman Angell used unique methods to construct such an unconventional, yet highly durable building: "Joints in

the structural members of the roof are fastened with hardwood pins and tied with rawhide, a time-honored system brought by the Saints from New York, Ohio, and Illinois. . . . Joists placed between the trusses, which were 12 feet and 4 inches center to center, supported sheathing and a wood shingle roof. During original construction, ropes passed through openings in the ceiling to support scaffolding for workmen who plastered and painted the surface. The openings are still used for this purpose."

In 1861 Brigham Young commissioned Joseph Ridges to construct an organ for the new building. "Ridge's original specifications included thirty-two ranks and about sixteen hundred pipes played from two fifty-six-note manuals and a twenty-five-note pedal board. The console was attached to the organ case, and wind for the organ was furnished by four men pumping bellows."³

The stand on which the organ and pulpits rested was described by Truman Angell as being "quite different from the stiles [*sic*] of the day."⁴ The Tabernacle, with its massive pipe organ, became the home of the world-renowned Mormon Tabernacle Choir in about 1869.

According to Jackson, "At the time of the completion of the Tabernacle, there were no provisions made for either heat or light in the building [thus restricting usage] to the daylight hours and warm weather. It was not until about twenty years later, in 1884, that heating and lighting systems were installed. . . . Heating pipes came through the floor and ran horizontally under the seats, providing a convenient though sometimes scorching foot rest."⁵

The *Salt Lake Herald* reported on April 1, 1884, "All ready. The Tabernacle was illuminated by gas last evening for the first time, and the effect was grand and satisfactory in every respect."⁶

The Tabernacle served as the main meetinghouse for the Saints in Utah until other buildings could be constructed at various settlements throughout the state. It has always been a welcoming beacon to visitors from all over the world and provides a tangible reminder that Latter-day Saints have always been a truly industrious people. ▣

Notes

1 Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture* (Provo, UT: Religious Studies Center, Brigham Young University, 2003), 89–90.

2 *Ibid.*, 90–91.

3 LDS Pamphlet, as cited in Jackson, *Places of Worship*, 92.

4 Jackson, *Places of Worship*, 91.

5 *Ibid.*, 108–9.

6 *Salt Lake Herald*, April 1, 1884, as cited in Jackson, *Places of Worship*, 108.

Brigham City Tabernacle *13*

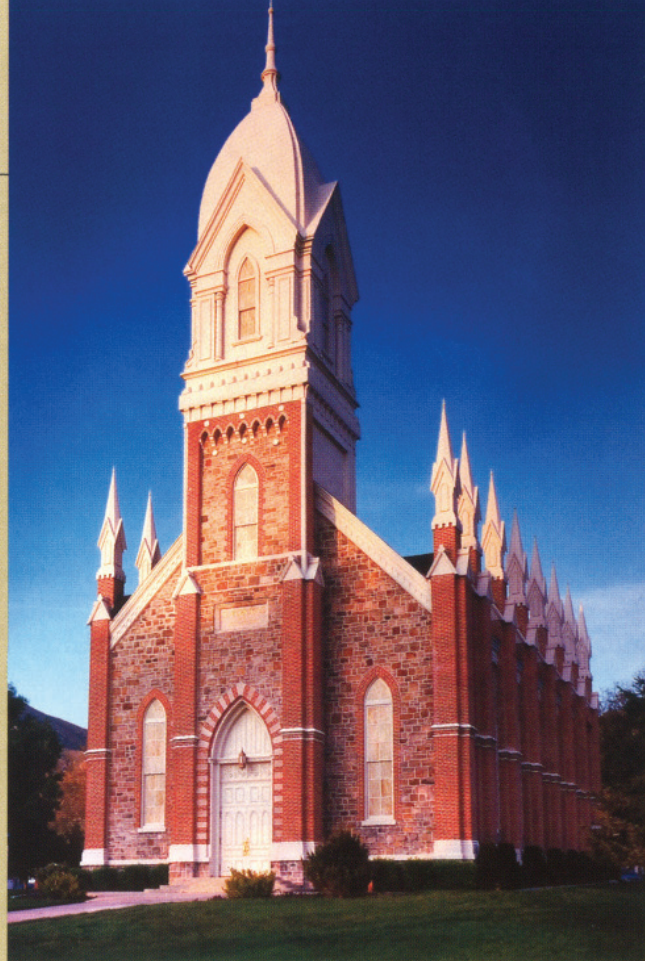


Photos by John Teleford

Approaching Brigham City from almost any direction, a traveller can see the gleaming white tower of the tabernacle above the treetops long before he can distinguish other details of the town. It dominates the skyline like the Church has dominated the city's history. Its rough stone walls together with its dramatic pinnacles and tower symbolize both the earthly achievements and heavenly aspirations of Brigham City's builders.

The Victorian exuberance and complexity of this magnificent monument came from a complicated history. In the early 1860s, as the settlement began to grow, Brigham City's leaders set aside one corner of the main intersection of town as the site for a large, permanent meetinghouse. Workmen had already begun digging the foundations when President Brigham Young arrived in town on an inspection visit in early 1865. Despite their work in progress, Brother Brigham decided that this was not the place for so important a structure in the town named for him. He led the local leaders out of the central business district several blocks south to Sagebrush Hill where Main Street reached its highest point. This site offered a more prominent setting for a structure that could rise above its surroundings with plenty of room for gardens all around. Aided by surveyor Jesse Fox, President Young laid the cornerstones on this site on May 9, 1865, thus insuring the future preeminence of this landmark church.

Although work soon commenced on the tabernacle's foundations, construction went slowly for more than a decade. Workmen were needed more urgently for completing the transcontinental railroad and a variety of community commercial enterprises. It was not until 1876 that leaders pushed the tabernacle project ahead and the walls began to rise. By 1879 the roof was finished and meetings could be held inside. The structure was large but simple in design, without the buttresses or elaborate tower of today. The plain stone walls were broken only by the large pointed windows, and the low tower was crowned with simple corner pinnacles. The pulpit was located opposite the main entrance in the east end with benches filling the main floor. Improvements continued over the next decade, however, and before its 1890 dedication, the tabernacle had added brick buttresses to strengthen the side walls and a more impressive tower with a bell-shaped roof. A gallery increased the seating capacity of the building to about



1200. President Wilford Woodruff dedicated the structure on October 26, 1890. The following year saw the addition of a new furnace to improve the comfort of the hall.

Five years later, disaster struck. The furnace, always unreliable, caught fire on a cold February day in 1896, just before a meeting was to begin. The blaze quickly spread from the timbers under the rostrum to the rest of the structure, and in less than an hour all that remained of the magnificent building was its blackened stone walls and brick buttresses. The shocked community rallied, however, and resolved to rebuild with improvements. In just 13 months, a greatly enhanced tabernacle was ready for rededication. An elaborate Victorian Gothic tower and pinnacles similar to those on the Assembly Hall in Salt Lake City gave the structure a more grand and stylish appearance. Inside, the pulpit now sat in the west end, backed by a large choir loft. Handsome new woodwork on the rostrum and balcony carried raised mouldings of four-leafed Gothic medallions called trefoils. Despite its history of additions and changes, the completed building possessed a unity and monumentality that made it one of the most memorable structures in the state. President George Q. Cannon dedicated the restored building in 1897.

The tabernacle today appears grander than ever, still standing tall above the treetops of a beautiful town. ▀

Wasatch Stake Tabernacle, Heber City, Utah

In 1859, several families left Provo, Utah, and established Heber City in Wasatch County. The little town was named after President Heber C. Kimball. During the period 1887–1889 the Wasatch Stake Tabernacle was constructed in Heber City. It was built of local sandstone in a manner similar to tabernacles in Manti and Moroni, Utah.

A 1969 booklet *Utah Catalogue Historic American Building Survey* reads: “Coursed red sandstone, rectangular with projecting bell tower at front, 50' x 95' 6", gabled roof. Windows alternate with buttresses at sides and ends, square tower is topped by a louvered belfry with convex hipped roof with stamped metal covering.”¹

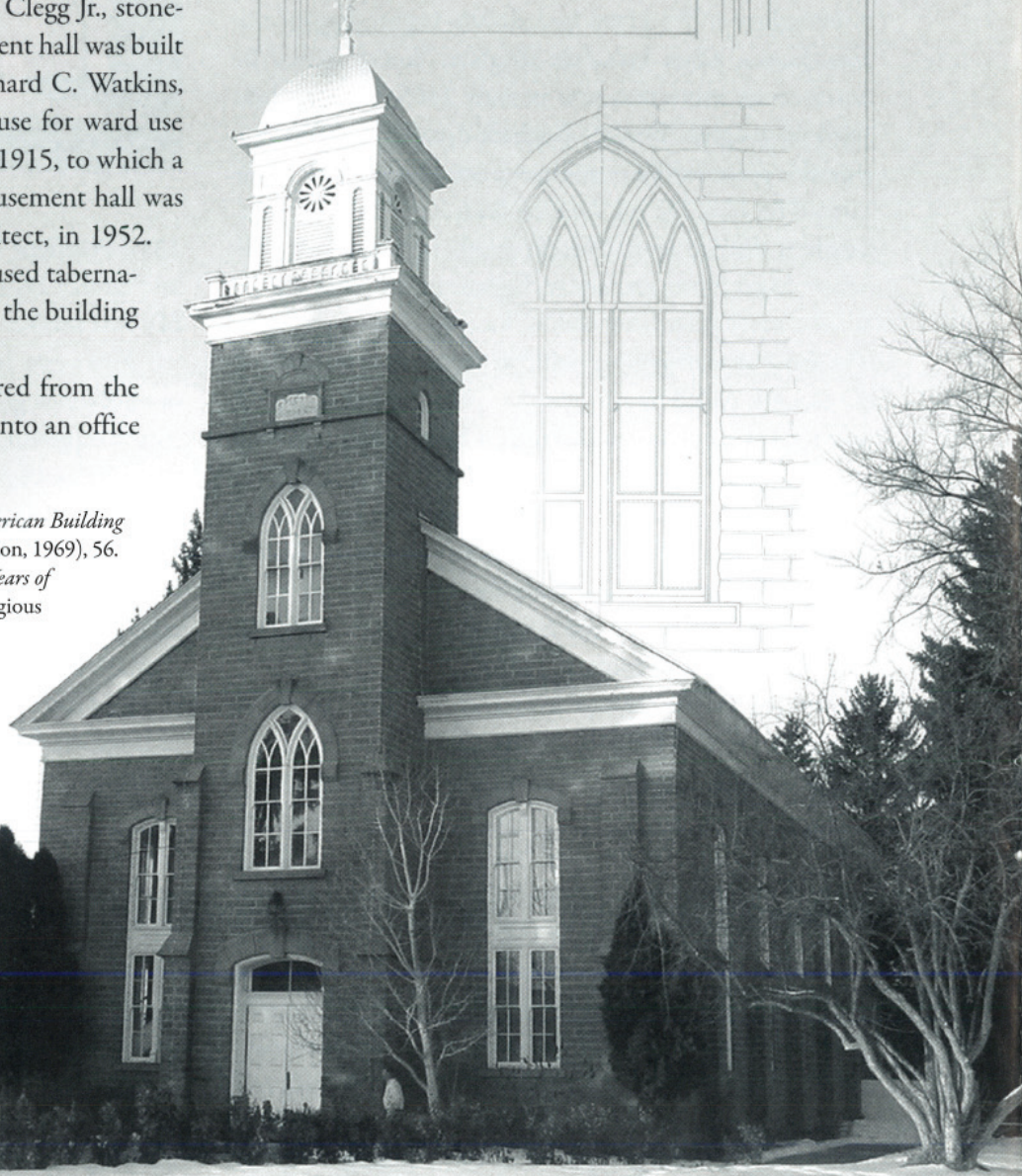
The tabernacle was built by Henry Clegg Jr., stonemason and bishop in Heber. An amusement hall was built on adjoining property, designed by Richard C. Watkins, in 1906 to 1907. A modest meetinghouse for ward use was built, also on adjoining property in 1915, to which a substantial addition of a chapel and amusement hall was made by Clifford Evans, Salt Lake architect, in 1952. An effort was made to demolish the unused tabernacle, but it met with such objection that the building was sold to the objectors.²

In 1965 the structure was acquired from the Church by Heber City and converted into an office building. 

1 Paul Goeldner, *Utah Catalogue, Historic American Building Survey* (Salt Lake City: Utah Heritage Foundation, 1969), 56.

2 Richard W. Jackson, *Places of Worship: 150 Years of Latter-day Saint Architecture* (Provo, UT: Religious Studies Center, Brigham Young University, 2003), 126.

*Wasatch Tabernacle photo © courtesy
Kenneth R. Mays.*



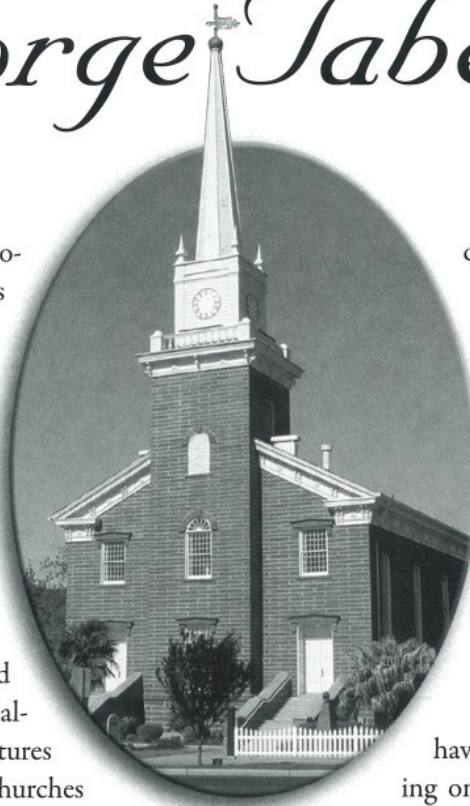
St. George Tabernacle

By Paul L. Anderson

The St. George Tabernacle proclaims the New England roots of many Utah settlers more clearly than any other Mormon pioneer building. At first glance, it could be an eighteenth-century New England city church transported to the arid West, its walls of Boston brick transformed into Dixie sandstone. The tabernacle's simple rectangular shape with a tower projecting in front topped by a spire, and its simple light-filled interior with a balcony on three sides, all are typical features of New England meetinghouses and churches in the decades before the American Revolution.

The impressive size and quality of the tabernacle are largely the result of Brigham Young's personal interest in this Southern Utah outpost. In the spring of 1861, as the first settlers were trying to scratch out a foothold in this dry valley, the Mormon prophet declared, "There will yet be built between these volcanic ridges, a city, with spires and towers and steeples, with homes containing many inhabitants." He had proposed the settlement as a "cotton mission," a warm southern plantation to grow cotton, grapes, and other semi-tropical crops for the Mormon empire, and he took a personal interest in the community's prosperity. In 1862, he wrote to Erastus Snow that St. George should build a tabernacle to seat 2000 people that would "not only be useful, but also an ornament to your city." He meant for this ambitious building project to provide gainful employment, to unify the people in a common endeavor, and to bring outside resources of money and manpower into the struggling town.

The cornerstone for this ambitious undertaking was laid by President Young on his 52nd birthday, June 1, 1863, and the last of the stonework was completed in 1871. Each of these milestones was celebrated with songs, a dedicatory prayer, and the Hosanna shout. Miles Romney, a builder born in New England, became architect of the project. As the sandstone walls rose, they showed the skill of the stone masons, each one leaving the



distinctive marks of his tools and technique in the texture of each stone. The large timbers for the roof structure were brought down from the Pine Valley area in the mountains to the north. For interior decorations, the pioneers found a deposit of gypsum and used it to produce plaster of paris. They made their own moulds of clusters of grapes, cotton blossoms, and other decorations for the cornices and ceiling.

Some stories of the construction have passed into local folklore . . . [including one related to] the building's most impressive features, the large multi-paned windows.

The builders ordered the 2244 panes of glass from New York City, to be delivered to the harbor at Los Angeles. Glass was expensive, and the town owed \$800 on the order before they could take delivery. David Cannon, a local church leader, had succeeded in raising only \$200 as he prepared his wagons for the trip to Los Angeles. Just as he was about to leave, a Danish immigrant named Peter Nielson came to him with \$600 in gold. After a sleepless night of pondering and prayer, he had decided to give the small fortune he had saved to build his own house. The glass was brought back from California and installed. Many of the original wavy panes can still be seen in the windows. Peter Nielson also prospered and was able to finish his home.

The installation of a clock in the tower was a major event in the life of the city. Its bell tolled each hour, creating a standard for all the events of the community. One local resident wrote, "It was grand to have a clock. We loved it because it gave us prestige. It raised the morale of the people. We went to church on time, came home on time, opened and closed parties on time. The old town had moved forward. . . . From now on people were born by the clock, they died by the clock." The bell also sounded for important occasions: the arrival of President Young, the deaths of important citizens, and, on January 6, 1896, the official granting of statehood to Utah.

St. George Tabernacle *LB*



The building has some distinctive features that make it unique. At the front of the main room, behind the pulpit, is a false door that provides an ornamental backdrop for the rostrum. The door is surrounded by an extravagantly decorated door frame, with tapered mouldings and tall pinnacles, looking like a giant Victorian mantelpiece. Parts of this door frame were painted to look like gray granite while others were grained to look like oak. The columns supporting the balcony were also grained to resemble granite with marble tops, while doors, window frames, benches, and other woodwork were grained in imitation of oak. The beautiful plasterwork on the cornice and ceiling celebrated local agriculture with its clusters of grapes and cotton blossoms.

Although the building has hosted thousands of church meetings and cultural events, two gatherings there are particularly remembered.

In the 1880s, Father Lawrence Scanlon, Catholic bishop of Utah, visited the area where miners were digging silver north of St. George. He wished to say mass for the miners, and was delighted when Mormon leaders offered him the use of the tabernacle. The St. George choir, directed by John M. Macfarlane, learned and sang the mass in Latin to an appreciative audience of miners and townspeople.

More than a decade later, LDS President Lorenzo Snow visited St. George in the midst of an economic depression and a local drought. The Church was deeply in debt and President Snow had been praying for help. While in St. George, he felt inspired to preach the law of tithing, encouraging the people to pay a full tenth of their income to the Church and promising them rain for their crops if they did. He returned to Salt Lake City preaching the same message along the way. The people



The Balcony Miracle

Miles Romney, a master builder, schooled in English architecture and supervisor of the St. George tabernacle construction, designed two elegant, free-standing, circular staircases. Attached to either side of the foyer-type rooms at the entrance to the main hall, he called them his crowning achievements.

Brigham Young, however, requested that the gallery be installed a few feet lower than originally planned, because the balcony was so high that people sitting could not see the pulpit. Romney had already completed the two circular stairs and refused to move them. Brigham Young devised an ingenious plan to lower the balcony with jacks and braces. Using the strength of 200 men, the pillars were cut, a section was taken out, and the balcony was lowered five feet. Today, tabernacle audiences who climb the staircases step down eight steps to the balcony, and can see the pulpit.

responded, the rains came, and within a few years, the Church's debts were paid.

Throughout more than a century of service, the tabernacle has been an object of community pride. In the last few years, an extensive renovation project has restored many of its original interior colors and finishes. It remains both a useful center for religious and cultural activities and an ornament to the city, just as Brother Brigham had wanted. ▀

Paul Anderson, BYU Museum of Art curator: A licensed architect with degrees from Stanford and Princeton, Paul Anderson was hired in 1976 by the LDS Church Historical Department, working on the restoration of historic buildings. When the Brigham Young University Museum of Art was under construction, Anderson became the head of design at the museum in 1992. He sang for several years in the Utah Symphony Chorus and authored four hymns in the LDS hymn book. Still an architect on the side, Paul has written several works on architecture and historical sites.

Pioneer Spotlight

Architect Richard Woolley Jackson

Richard Woolley Jackson was born in Salt Lake City, Utah, the fourth of 12 children to Iretta Woolley and S. Andrew Jackson in 1915. His childhood, though a happy one, was fraught with medical complications. During the first grade he and his newborn sister got smallpox, but both survived. While in the third grade at the Forest School in Sugarhouse, Richard developed a serious infection in his leg as the result of a badly skinned knee. Doctors warned that unless the leg were amputated, he might not survive. Comforted in knowing that his sister Louise, who had died three years earlier, would be awaiting him should he die, Richard refused amputation and bravely confronted the possibility of death. He requested a priesthood blessing, and the infection dissipated.

After recovering from the infection, he was able to travel by streetcar to the Salt Lake Tabernacle, where he was baptized as a member of The Church of Jesus Christ of Latter-day Saints in 1923.

Richard manifested musical talent at a young age. As a 10-year-old student at the Oquirrh School in Salt Lake City, he enjoyed playing the violin in the school orchestra, as did his siblings. He later



attended LDS High School, where he learned to play the flute and piccolo—skills he would take with him after transferring to West High School in 1932. During the eleventh grade, Richard played the flute and piccolo in the McCune School of Music Symphony Orchestra.

After beginning classes at the University of Utah Extension Division in Engineering, Richard was called to serve a mission to Denmark in 1934. When set apart as a missionary by one of the General Authorities, he was told that he would speak the language of his mission like a native. In October, on the way to his mission, Richard stopped in London. Here he was met by his longtime friend Gordon B. Hinckley, who was just finishing his mission in England. Richard arrived in Denmark on November 2, 1934. He became unusually fluent in the Danish language and was invited by the mission president to give illustrated lectures all over the mission. He also served as a branch president in

Denmark before being released from his mission in 1937.

In 1938, he was appointed to be a member of the Board of Temple Architects for The Church of Jesus Christ of Latter-day Saints and was given the responsibility of preparing plans for the Idaho Falls Temple. In 1940 he decided to attend the University of California School of Architecture at Berkeley.

Richard Jackson married Hazel Phillips on June 10, 1942, in the Salt Lake Temple. Nearly a year later, on June 5, 1943, he was awarded his degree in architecture, and he and Hazel moved to Salt Lake City. Their first child, LouAnn, was born the following September. At this time, Richard worked for an architecture and engineering firm and also resumed playing in the McCune Symphony Orchestra.

In 1944, Richard was awarded his architecture license and immediately opened his own practice. He joined the Sons of Utah Pioneers in 1945 and has since enjoyed participating in the various meetings, conferences, and outings hosted by the group.

Later in 1945, Richard was invited to work at the Church Architectural Department of the Presiding Bishop's Office, where he checked plans for buildings and did minor projects for the Operations and Maintenance Department. He also aided in the development of small standard plans and drew plans for miscellaneous buildings at Church historical sites. One of the outside architect's designs he

reviewed was for a proposed field house at Brigham Young University. The proposed structure would prove too costly, so Richard was commissioned by the Church in 1950 to create plans for and begin construction on a more economical design.

A decade later, in 1960, after constructing a new home for his growing family while serving in various Church and community positions, Richard was called by the Church to work on more architectural projects—this time in Europe. He left Salt Lake City in March of 1961 for Holland. The Jackson family lived outside of Amsterdam in Naarden-Bussem, Netherlands. From 1961 through 1963, Richard Jackson began work on meetinghouses in Sweden, Belgium, Finland, France, Norway, and Denmark. His time in Europe allowed him many missionary opportunities, and he also witnessed a number of miracles that reassured him he was doing the Lord's work. The Jacksons'

children, LouAnn, Richard, Kent, and Charlene enjoyed the experience of living in Europe.

In 1969, the LDS Church Building Division again employed him—this time as the assistant to the chief architect of the Building Division, Robert Little. Jackson was handed the "Scope of Work Determination," which dealt with all meetinghouse alterations, additions, and demolitions. He also handled all of the historic site building projects for the department. He was instrumental in acquiring the Whitney Store and other buildings in Kirtland, Ohio, and also remodeled the Mormon Battalion Visitor Center in California. Adding to his list of duties at this time was his work with the Boy Scouts of America.

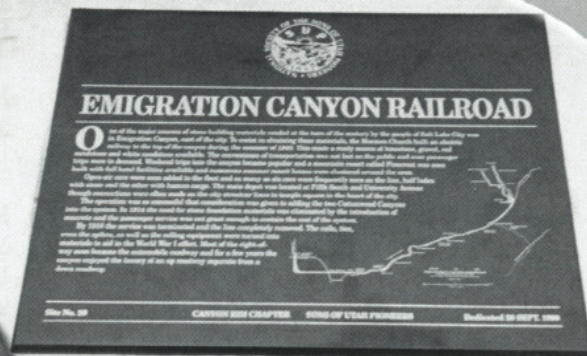
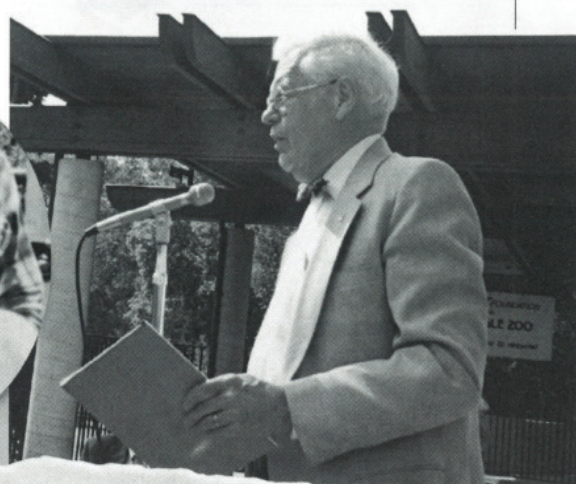
In January 1982, Hazel and Richard were called to serve as Church service missionaries in the Eldredge Ward of the South Salt Lake Stake, a calling they held

for two years. Richard turned 70 years old in August 1985 and, though retiring from the Church Building Division at that time, he continued to assist with the planning and construction of numerous historical building projects for the Church. In August 1988, he was invited to work on three new buildings in Nauvoo in connection with Nauvoo Restoration, Inc. The buildings he was assigned included the Riser Shoe Manufactory, the Stoddard Tin Shop, and some restroom facilities. He drew preliminaries for all three, visited the sites in December, and in March 1989 traveled back to Nauvoo to oversee construction. Even after returning home to Utah the following October, Jackson drew up additional building plans that were all utilized in the restoration of Nauvoo.

As a member of the Canyon Rim Chapter of SUP, Richard served as a monuments chairman, resulting in the erection of 10 new Sons of Utah Pioneer historical markers. These included Emigration Canyon Railroad, Jordan and Salt Lake City Canal, Anderson Tower, Lambs Canyon, Dudler's Inn, Golden Pass Road and Tollhouse, the Sandstone Wall and Aqueduct, the Railroad into the Valley, Suicide Rock and Reservoir, and Dudler's Wine Cellar. The text and maps for the markers were researched and prepared by Richard. *For more information on these and other SUP markers, see Pioneer magazine, Issue #2, 2006, or visit our website:*

www.sonsofuthapioneers.org

Pictured right, Richard Jackson conducting the dedication services for the Emigration Canyon Railroad historical marker (below right) at the Hogle Zoo Entrance, September 20, 1990. Oval: wife Hazel in attendance.



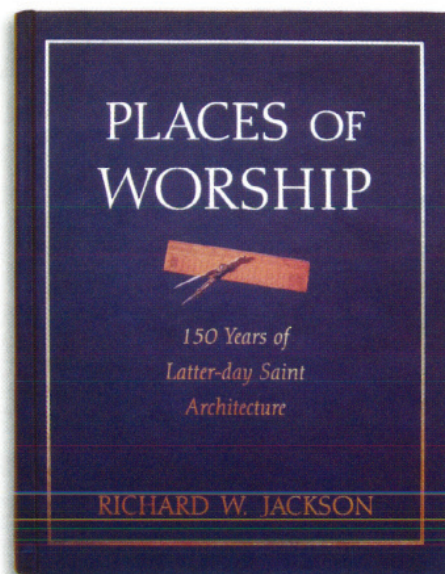
The legacy of Richard W. Jackson continues with his son Roger Jackson, who is also an architect. One of Roger's accomplishments includes representing the firm in charge of the architectural team for the Nauvoo Temple reconstruction.

Preliminary research began in April 1999, which included extensive study of drawings from the original architect William Weeks. Photographs, stone fragments from the temple, and written descriptive accounts from journals were used to help piece together the plans for the reconstruction of the Nauvoo Temple.

In an interview with *Meridian Magazine*, in November 2002, Roger explains what it meant to him to be involved in this project: "It's really been a great blessing. My great, great grandfather John Mills Wooley worked on the building.

That may sound like a miraculous coincidence, but to anybody who is in the Church who had ancestors in Nauvoo, they worked on the temple, too. How much he did and what he did, I don't know. We have three small journal entries that said, 'I worked on the temple that summer.' But it's been fun to think that my great grandfather could be watching. . . . It is a great tribute to our pioneer ancestors who established through their faith and their efforts the strength of what the Church is today."

Richard W. Jackson's book *Places of Worship: 150 Years of LDS Architecture* was published in 2003 by the Religious Studies Center at Brigham Young University and provides the most comprehensive description of Latter-day Saint structures and architectural styles



available. The Sons of the Utah Pioneers wishes to honor Richard Jackson for his countless contributions to Latter-day Saint architecture. His tireless and diligent efforts have blessed the lives of members of The Church of Jesus Christ of Latter-day Saints throughout the world. ▣

SUP New Members

At Large

Steven J. Christiansen
Keith Grover
James D. Palmer
Steve Pocock
Robert Roylance
Robert Lynn Searle

Brigham Young

Brent Ashworth

Buena Ventura

Ralph W. Firth

Canyon Rim

Jeffrey Buckner

Cedar City

Stephen C. Allen
Kim Weaver

Centerville

William A. Woodruff

Eagle Rock

T. Grant Gallup
Gordon W. Olsen

Hole-in-the-Rock

Dustin L. Rooks

Hurricane Valley

Robert Lynn Healy

Jordan River Temple

Richard Sander

Lehi

Richard M. Stoker

Morgan

David R. Corpany
Leland Florence
Clifton W. Jenkins
Van Nelson
Vern W. Young

Ogden Pioneer

Dennis H. Byington
Morris Ray Sterrett

Salt Lake City

C. Elliott Richards

Settlement Canyon

Hugh E. Gowans

Sevier Valley

Doug Jensen

Russell Nielson

Brent Thorne

Carvel Wayland

Squaw Peak

Dick Nielsen
Gary Williamson

Temple Fork

G. Richard Bagley

New Life Member

David Adamson,
Squaw Peak
Michael J. Bennett, *Mills*
Dick Lamont Chappell,
Pioneer Heritage
Wilford Lavon Day,
Salt Lake City
Jerry Lynn Glenn,
Upper Snake River Valley
Douglas W. Loosle,
Sevier Valley
Jerry P. Peterson, *Morgan*
Mark Stoner, *Squaw Peak*
Reed A. Wade, *Lehi*
R. Stephen White,
Brigham Young

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forebears on the other side of the veil. Pioneer rejoices in the lives of these good men and extends its sympathies and good wishes to families and loved ones.

Glen Broadhead, *Settlement Canyon*
Ralph Steffensen Cannon, *Bountiful*,
Life Member

Sherman Crosby, *Red Rock*
Gene Dallimore, *Eagle Rock*
Leland J. Davis, *Holladay*

Merrill Gomm, *Howard W. Hunter*,
Life Member

Ralph R. Harding, *Grove City*
John Keith Hayes, *Brigham Young*,
Life Member

Clyde Hogan, *Settlement Canyon*
William J. Johnson, *Mesa*, *Life Member*
Clive Jolley, *Holladay*

Ben H. Malan, *Morgan*
Lowell Nelson, *Box Elder*, *Life Member*
Woodruff C. Thomson, *Brigham Young*
Chester Todd, *Olympus Hills*



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Heber Valley SUP Convention— A Grand Success!

by Grant Barton

Three-hundred and forty members of the Sons of Utah Pioneers and wives descended on the brand new Zermatt Convention Center in Midway, Utah, for their annual Convention/ Encampment. The new facility sported a functioning merry-go-round, a Gelato store (smooth European ice cream), and a giant chess board. More importantly, the rooms were spacious (most with kitchenettes; some with fireplaces!) and the conference rooms functional and high tech.

Convention meetings for leaders, wives, and the general membership included power point presentations showing an accelerating growth in SUP membership, the Essay Program in which almost 1,000 fourth graders wrote about their pioneer ancestors, and the impressive strides the *Pioneer* magazine is making towards financial self-sufficiency. In a close election, Booth Maycock, an area vice president, was elected new 2007 President-Elect.

The opening social at Soldier Hollow, an Olympics venue, featured a blessing on the encampment by a Ute Indian spiritual advisor, an incredible Indian hoop dancer, and hilarious cowboy poetry (one of the poems created and recited by Centerville Chapter President Wayne Lynn). The next day included a ride on the historic Heber Creeper—once owned by the Sons of Utah Pioneers. Beth Lawrence provided original music. Bus tours, guided by Dr. Raymond Green, showed points of interest, including old Fort Heber. That evening, members were treated to a delicious buffet and a big band dance on a floor gently swaying on 200 coiled springs!

The culminating activity was the Awards Banquet, keynoted by **Elder Marlin K. Jensen**, Church Historian and a lifetime member of the Sons of Utah Pioneers. His remarks noted that remembering almost takes on a sacramental significance in our lives. At the banquet, many outstanding chapters were presented plaques and certificates. In addition, the following individuals and couples were honored with **Today's Pioneers** Awards: **Elliot and Maxine Cameron**, for pioneering the Indian Placement Program and for cultivating relations with China through student exchanges; **Robert Cundick**, for his musical compositions and organ recitals on Temple Square and the Jerusalem Center; and **Frank Madsen**, for helping obtain official

recognition of the Church in Hungary and overcoming obstacles in the construction of the Jerusalem Center. We encourage all chapters to honor such individuals as **Today's Pioneers** during the coming months.

A great debt of gratitude is owed Acting President Richard Bailey and Homer LaBaron of the convention host—the Mountain Valley Chapter—along with the Heber Chamber of Commerce, who teamed to make the entire experience enjoyable and highly memorable. Next year, in October 2007, the National Convention is slated for Mesa, Arizona. Tours are now forming. Please plan now to join in the festivities next year! ▣

Encampment Awards

NATIONAL PRESIDENT-ELECT:

Booth Maycock (right)



OUTSTANDING CHAPTERS

- Small (up to 25 members) Olympus Hills
- Medium (26–50 members) Bountiful
- Large (over 50 members) Cotton Mission

MOST NAMES MEMORIALIZED

- Jordan River Temple (6 names)

MOST NEW MEMBERS

- Small: Twenty Wells (16 new members)
- Medium: Ogden Valley (29 new members)
- Large: Sevier Valley (25 new members)

OUTSTANDING CHAPTER INDIVIDUAL

- Booth Maycock, Jordan River Temple
- Louis Pickett, Jordan River Temple

OUTSTANDING CHAPTER COUPLES

- Gene & Doris Rose, Jordan River Temple
- Gene & Betty Newbold, Temple Quarry

Outstanding National Officer: Grant E. Barton

Encampment Host Award: The Mountain Valley Chapter

Encampment Chairman Award: Richard Bailey

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October 16 through October 22, 2007

Pioneer sites include:

Cove Fort, Iron Mission Museum,
Lees Ferry, Old Las Vegas Fort,
Jacob Hamblin Home,
Brigham Young Winter Home,
St. George Tabernacle & Temple

Scenic Southwest:

Antelope Slot Canyon,
Glen Canyon Dam river float,
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"Twist the Night Away"

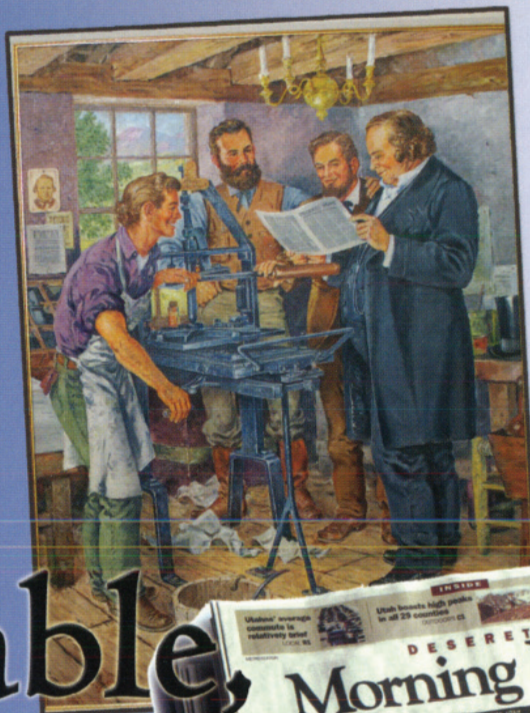
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